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Biblical Notes.

Habakkuk 2: 2, "That he may run that readeth it." An interesting discussion concerning the meaning of these words is going on in the *Expository Times*. Two interpretations are offered: (1) let the message of warning be made so plain that even he who runs may read it, and escape for safety. This rendering was put forth editorially in the December number, and at once invited criticism. The generally accepted interpretation, and that defended by a number of contributors in the January issue of the magazine, is: (2) let the message be so plainly inscribed that it may be read with the greatest facility, the "running" referring rather to the eye than to the feet, a figurative expression such as we use when we speak of running the eye over a page.

The Meaning of "Usury." An inquiry concerning the exact significance of this word, as it is used in the English Bible, elicits the reply from the *Sunday School Times* that its Biblical meaning is simply that of "interest," a plain word which should have been substituted for it by the Revisers of the Old Testament, as was done by the Revisers of the New. The modern sense of usury—that is, interest in excess of what is just, or of what the law allows—was not known at the time when our English version was made. Given the circumstances under which Moses forbade the taking of interest, and the Christian law of love would forbid it no less than the Hebrew. There are special cases, which may occur to every one, in which the lending—where we cannot quite afford to give, or the gift would be less acceptable than the loan—should be on Mosaic principle, and for the same reasons. But in ordinary cases, there is no more reason for refusing a reasonable compensation for the use of money, than for the use of machines, ships and houses.

Paul's First Missionary Journey. Professor Ramsay, the eminent archæologist and biblical scholar, who has done such good work in excavating and travelling over Asia Minor, writes in the January *Expositor* under the above title. He takes Conybeare and Howson's *Life of the Apostle* as well as Farrar's, and studies their topographical and archæological statements in the light of his independent studies and personal investigations. He holds that the narrative in Acts 13 and 14 is not the work of an eye-witness and is for the most part vague. He would like to see whether the "Jupiter before the city" at Lystra could be unearthed, and thinks that a couple of day's work will disclose it if there. His first point respects the time of the journey. He denies the argument on which the two biographical works just cited found their view that Paul reached Perga about May. The population did not migrate to the hills as is there stated. He carefully discusses the route of the apostle, and notes the ancient epigraphic testimonies to the "perils of robbers and rivers" to which Conybeare and Howson refer here. The article is remarkably fresh and interesting to the student of the Acts. Happily it is the first of a series.

A New Explanation of Josh. 10: 12, 13. Rev. J. S. Black, in his commentary on Joshua in the "Smaller Cambridge Bible," gives an interesting